

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

PROCEEDINGS OF THE FIFTEENTH ANNUAL MEETING OF THE CONNECTICUT BAPTIST CONVENTION,

Hold at New London, June 12th, 1838.

(Concluded.)

The Treasurer's Report was read and referred to a Standing Auditing Committee, composed of brethren A. Day, and J. W. Dimock.

Appointed a Committee, consisting of brethren G. B. Atwell, G. Robins, H. R. Knapp, A. M. Smith, and T. O. Judd, to nominate a list of Officers for the ensuing year.

On motion, the following brethren were appointed delegates to the next annual meeting of the American and Foreign Bible Society. Rev. Messrs. R. Turnbull, R. Jennings, J. G. Collom, M. Bolles, H. Jackson, E. Denison, B. Cook, Jr., H. Wooster, L. Meach, J. Cookson, J. Grow, F. Yarrow, and Dea. J. B. Gilbert.

The Auditing Committee reported that they had examined the Treasurer's account and found it correct. Report accepted.

The Committee on nomination reported. Report accepted, and the following list of Officers was duly elected.

REV. J. CHAPLIN, D. D. President.

" H. JACKSON,

" R. TURNBULL, Vice Presidents.

" L. MEACH,

" A. M. SMITH, Secretary.

Dea. J. B. GILBERT, Treasurer.

Rev. J. Cookson, Dea. A. Day, Dea. Geo. Reed, Rev. N. Wildman, Rev. Wm. Denison, Rev. J. G. Collom, Rev. H. R. Knapp, Rev. G. B. Atwell, Rev. N. E. Shaler, and Rev. F. Hawley, Directors.

Adjourned, to hold our next Anniversary in connection with the Connecticut Baptist Convention, in New-Haven, on the 2d Tuesday in June, 1839. Prayer by brother J. Grow.

ANDREW M. SMITH, Secretary.

[Secretary's Post Office Address, Colchester, Conn.]

TREASURER'S REPORT.

THE CONNECTICUT BAPTIST BIBLE SOCIETY IN ACCOUNT WITH JOSEPH B. GILBERT, TREASURER.

DR.

1837.				
Nov. 9.	To paid P. Canfield's order,		\$ 11.50	
Dec. 20.	" Rev. B. Cook, his bill Postage,		4.00	
	do. for Printing Circulars,		3.50	
1838.				
Jan. 4.	" Canfield & Robins order dated June 16,	9.00		
April 29.	" Wm. Colgate, Treasurer of the American and Foreign Bible Society,	1361.00		
June.	To the balance in my hands carried to new account,	160.92		
			<u>\$1549.92</u>	

CR.

June 13.	By am't of Contributions, &c., published last year,	\$1271.07		
Sept. 20.	" Mr. Allen Pinney, Executor on the Estate of Dca. Joseph Pinney, dec'd, late of Granby,	50.00		
1838.	" A Friend, per Rev. Wm. Bowen,	10.50		
Feb. 3.	" Two strings gold beads sold,			
	Young Gentlemen's and Ladies' Soc. Deep River, \$30 of which to constitute Rev. Davis T. Shaler life member,	42.43		
March 14.	" Manchester Church, to be added to sums before received, to constitute Rev. D. Benedict life member,	6.00		
	Waterford Church,	8.00		
	Rev. H. Wooster is constituted life director of the A. and F. B. Society on amounts received from Deep River Society and before credited to that Society,			
April 20.	" Suffield Bible So. to constitute Rev. M. G. Clark life member of the A. and F. B. So. Church in Weston, per Rev. Wm. Palmer,	40.92		
	" Interest accruing on funds in my hands,	39.00		
		81.00		
			<u>\$1549.92</u>	

BIBLE SOCIETY—CR.

June 4.	By balance in Treasury,	\$ 160.92		
" 13.	By am't of 1st Church in Lyme,	17.00		
"	Haddam Church, per Rev. E. Loomis,	42.87		
"	Friends at Mechanicsville,	3.00		
"	1st Church in Saybrook,	3.00		
"	Female Primary Society, Pleasant Valley, per Rev. E. Denison,	12.33		
"	2d Church, Groton, per Rev. I. R. Stewart, \$30 of which, to constitute Deacon R. A. Avery life member,	40.00		
"	Andover Church, per Rev. B. Cook, Jr.	3.02		
"	Willimantic Church and Society, per do.	4.00		
"	1st Church and Society in Waterford, per Rev. F. Darrow,	13.06		
"	Colebrook Church,	13.30		
"	Preston Bible Society,	7.07		
"	Levi Hartwell, New Marlborough, Church, A Female, \$0 25, C. A. Foster, of do. \$0 12,	2.00		
"	Colchester Church,	4.27		
"	Rev. Benjamin B. Goff,	2.00		
"	Dea. Abel H. Fish, \$1, Ruth P. Adams, \$50,	1.50		
"	Aaron Phelps, Marlborough,	2.00		
"	2d Church in Waterford, per Rev. A. Gates,	5.11		
"	3d Church in Groton and individuals in Mystic, towards making Rev. J. H. Baker life member of the A. and F. B. Bible Society,	13.25		
"	Weston Bible Soc. \$133, to be added to \$39 received last March to constitute Rev. Wm. Denison life member of the A. and F. B. So.	133.00		
"	Mrs. N. Platt, of Waterbury,	1.00		
"	1st Church in Groton, per Br. Babcock,	23.00		
			<u>\$507.87</u>	

CONNECTICUT BRANCH

OF THE

BAPTIST GENERAL TRACT SOCIETY.

The Ninth Annual Meeting of this Branch, was held in the Baptist Meeting House, in the city of New London, June 14th, 1838.

The President took his seat, and Brother Bela Hicks prayed. Brother N. E. Shaler, was chosen Secretary pro tem.

The Committee appointed last year to revise the Constitution, reported; when it was Resolved that the Constitution, as revised, be adopted.

CONSTITUTION.

ART. 1. This Society shall be called the Connecticut Branch of the Baptist General Tract Society.

ART. 2. The object of this Society shall be to circulate the Publications of the Baptist General Tract Society, and to increase its funds.

ART. 3. Any person paying annually one dollar or more into the Treasury of this Society, shall be member of the same. A contribution of ten dollars at one time shall constitute an individual a member for life: All the members of the Connecticut Baptist Convention for the time being, shall also be members of this Society without the payment of any sum.

ART. 4. The members of this Society, and Churches and individuals contributing to it, shall be entitled to half the amount of their payments in Tracts, at the rate of 15 pages for one cent.

ART. 5. The officers of this Society shall be a President, two Vice Presidents, a Treasurer and Agent, Secretary, and Auditor, and five Trustees. The officers shall be chosen from a nomination made by a committee of the Society appointed for the purpose. The officers shall have power to fill any vacancy that may occur in their own body, or in the County Agents.

ART. 6. The officers of the Society shall constitute an Executive Committee for the transaction of the business of the Society—they may control its funds, but not in a manner inconsistent with this Constitution; they shall render a Report of their doings at each annual meeting. The President may call meetings of the Executive Committee whenever he may deem proper. Five of the Executive Committee shall constitute a quorum.

ART. 7. The Society shall meet annually at the time and place of the meeting of the Connecticut Baptist Convention, when a choice of officers for the year ensuing shall be made, and any other necessary business transacted.

ART. 8. Every Tract Society contributing one fourth or more of its funds as a donation to this Society, shall thereby be rendered an Auxiliary of the same. All Societies and individuals purchasing Tracts of this Society shall be supplied at the usual prices of the Parent Society.

ART. 9. All the funds of this Branch, after paying for its Tracts and its incidental expenses, shall be transmitted to the Parent Society to aid its operations.

ART. 10. The Treasurer and Agent shall collect and disburse the funds under the direction of the Executive Committee, shall keep the accounts with the Parent Society, with this Branch, and with individuals; shall conduct the correspondence; procure the Tracts and furnish them to applicants; and shall make an Annual Report of the number and pages of Tracts obtained and circulated, and of the state of the accounts of this Branch with the General Society and with its own Treasurer.

ART. 11. There shall annually be appointed by the Society, a brother in each County, to act as Associate Agent for that County—the duty of the Associate or County Agents shall be to see that an effort is made in every Church in their respective Counties to raise funds in aid of the Tract cause during the year, and generally to do what they can to excite a deeper interest in religious tracts, and to promote their circulation as widely as possible.

ART. 12. The Secretary shall give notice of the meetings of the Society, and of the Executive Committee, and record the proceedings of both.

ART. 13. It shall be the duty of each member of the Executive Committee, to do what he can to increase the number of members and auxiliaries of the Society.

ART. 14. This Constitution may be altered or amended at any Annual Meeting by a major vote of the members present.

The Minutes of the last Annual Meeting were read.

The Treasurer and Agent presented his Report; when it was Resolved, That it be accepted, provided it be approved by the next Board.

Heard Reports from the County Agents.

Appointed Brethren G. Robins, A. M. Smith, T. Wakefield, and J. G. Collom, a Committee to suggest a location for the Board, and to nominate officers for the ensuing year.

Voted, That \$5 dollars be paid Brother P. Canfield, for printing the proceedings of the last Anniversary.

The nominating Committee suggested New Haven County as the location, and the following Brethren as the officers of the Board for the ensuing year. Their Report was unanimously adopted.

William Denison, President.

Matthew Bolles, Vice Presidents.

Israel Robards, Jonathan G. Collom, Secretary.

Matthew Bolles, Treasurer and Agent.

J. B. Gilbert, Auditor.

Joseph W. Eaton, Enoch E. Chase, Truman O. Judd, William Biddle, and William Bowen, Trustees.

Resolved, That the appointment of County Agents be referred to the Board.

Voted To adjourn. Brother Howard Malcom prayed.

J. G. COLLOM, Secretary.

TREASURER'S REPORT.

CONNECTICUT BRANCH OF THE BAPTIST GENERAL TRACT SOCIETY IN ACCOUNT WITH G. ROBINS, TREASURER.

DR.

June 26.	To paid sundry expenses,	\$ 3.50		
	" Tracts delivered Rev. A. Watrous,	2.17		
"	" Order on Norwich Depository for 1-2 donation Packer's Church,	5.66		
"	" Commission on \$85.06 sold,	8.50		
"	" Balance transferred to Baptist General Tract Society,	65.23		
		<u>\$85.06</u>		

CR.

1837. By balance from old account.

May 25. Cash from Miss A. Babcock,

" 1st Church Colebrook,

" Received at Convention, as per statement in last year's Minutes,

69.50

\$85.06

CONNECTICUT BRANCH OF THE BAPTIST GENERAL TRACT SOCIETY
IN ACCOUNT WITH MISS C. PITTIBONE,

DR.

Feb. 10.	To cash paid Canfield & Robins, bill Tracts,	\$ 9.17		

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we all know from experience, that it is better to trust in the Lord than to put confidence in principles.

15. Mr. Bayfield and Dr. Griffiths have arrived. The latter came over land from Sadiya, and met Mr. Bayfield somewhere above Mogaung.

16. The king came over from Sagaing with his family and attendants, and visited the lot-dau; but to the astonishment of all the people, he did not ascend the throne—he merely bowed to it, and tied pieces of white muslin in several places about it, and also to his own gilded umbrella. He dispenses for the present with the white umbrella. What his motives are for doing so, no one knows.

Interview with the king—Departure for Rangoon.

A brief notice of the occurrences mentioned below, has appeared in a former number, but will not materially detract from the interest of the detail.

20. Accompanied by Kincaid to see the king. We took with us, as presents, a map of the world, the first volume of the Child's Book on the Soul, a Burman and English primer with cuts, a bottle of cologne water, and a ball of fancy soap. He was interested most with the primer and map. The Resident, Mr. Bayfield, his assistant, and Dr. Griffiths, were present also, on a visit. During their stay the king sat on his cushion, and was principally engaged in conversation with them. On their leaving, as we were teachers, the king rose up and came to us, and stooping down, familiarly shook hands with us—said he had not seen us for some time—he remembered us during his trouble, and now it was all over he was glad to see us again. He ordered two gold watches to be brought for us to look at, which had come from the palace. He asked us if we intended to go away when Col. Barney did. We told him that we should, as the country was in an unsettled state, and he and his court were going to Kyauk-Myung, and probably to Mokesobo; but we should return again in a year, when the country would be settled. "Yes," said he, I shall go to Mokesobo. In a year or so the country will be quiet; come back then." Now we stood erect, and with a keen eye, full of meaning, he looked towards the princes, noblemen, officers and attendants, who were all bowed down before him, and said, with a full voice, "Little teachers, you must not give away any more of Jesus Christ's books. Formerly I could see such things done and take no notice of them; but now I am the defender of the faith, and must protect my religion." To this we made no reply, but bowed to him, to let him know that we listened to him. We then informed him, that when we returned, we designed to bring with us a printing-press, and to print books on science. "Yes," said he, with a strong and firm tone, "come and print, and give away as many books on science as you please." Our business with him being now finished, we respectfully took leave of him and returned home.

21. Lord's-day. Br. Webb preached. This evening a young man was beheaded. He is a brother to the man who was lately emasculated, and was taken to the place where the remains of his brothers are. "Truly the dark places of the earth are full of the habitations of cruelty."

23. Reports say, a woondouk, by promising to get some of the state prisoners released, extorted from one 500 ticals, another 300, and another 1000. For a short time their irons were knocked off, and then put on again. This was boasted of before the king as an instance of cleverness in the officer.

24. Lieut. Smith arrived from Maulmein. He was sent by the commissioner, Mr. Blundell, to ascertain the situation of the Resident and family.

28. Lord's-day. Services as usual. Lieut. Smith returned to Rangoon.

29. Dr. Richardson has arrived.

June 4. Lord's day. Br. Kincaid preached. This evening a man was brought to the place of execution; but his relations paid some money to have him released, and he was carried back to prison.

6. This evening, hearing that the poor man, who was to have been executed the evening before, was brought out again, I accompanied brethren Kincaid and Webb to the place of execution to see him. He was a man about 40 years old, and had a very intelligent and respectable appearance. He was kneeling on the grass, with his hands tied behind him, having the spotted face executioners, with their swords on each side of him. He seemed very unconcerned, said nothing to any one, but continued chewing betel-nut. A great many people had collected around him. His only fault appeared to be his faithfulness to the former government, as a military officer. His mother, wife, and children were near by, in a small hut, waiting anxiously the arrival of the royal pardon. The sun had gone down, and nothing came. The poor man was certain his fate was sealed. At eight o'clock he called his family to him to take the last farewell. At 12 o'clock he was beheaded; and this morning his head was to be seen staked to the ground, close by the man who was embowelled.

7. Accompanied by Kincaid to see the king again. We gave him the Three Sciences. He appeared very pleasant to us, and ordered his treasurer to give br. K. the money due to him for his losses up the river.

10. The king and court left Sagaing and Ava to-day, for Kyauk-Myung, a town on the left bank of the Irrawaddy, where the king intends to remain until he removes to Mokesobo, the ancient city of Alonpr, which is about fourteen miles in the interior.

It is said that the state prisoners were taken from Ava to Sagaing, and made to walk in procession to their boat, in presence of the king, each one having a large white ladle in his hand, to remind them that they had been stirring up strife. A large caldron was fixed at the head of the boat, into which the ladies were put.

* He has always called us "little teachers;" and others, wishing to honor us, call us great teachers.—We endeavor to impress on the minds of the natives—members of the church or not—that it is wrong to make distinctions among the religious teachers; and particularly inform them, that they must not call us by the name Great Teacher, but simply teacher; that the name, Great Teacher, belongs to Jesus Christ, the Son of God; and no religious teacher ought to be called by that name. If they were members of the church, we read to them Matthew xxiii. 8.

17. Having our baggage in readiness, we took leave of the native brethren, and embarked on board of our boats, to go to Rangoon, or some other place, until the country becomes settled. Six of the brethren accompany us, besides Ko Shoont and a Karen. There are in company about twenty boats, containing the Resident and family, Messrs. Bayfield and Richardson, Messrs. Edwards and Good, and Lieut. Beavor and lady, and their baggage.

From the Christian Watchman.

LATE INTELLIGENCE FROM BURMAH.
By the arrival of the bark Rosabella, Capt. Green, at this port on Saturday last, 120 days from Maulmein, intelligence has been received from our missionaries in the East. Success continues to attend their labors, and numerous additions to the churches connected with various stations are being made. Mr. Wade's health is improved. Messrs. Kincaid and Hancock are laboring at Mergui. Mr. K.'s health is not good, and Mr. Hancock was at the latest date sick with fever, but we have reason to hope is on the recovery. With the above exceptions the missionaries were in good health. Messrs. Simons and Abbot were laboring at Rangoon, the only missionaries now stationed in Burmah Proper. The question of war or no war was not yet settled, and Col. Burney had given it as his opinion that it would be entirely unsafe for Mr. Kincaid to return to Ava. Mrs. Mason, wife of Rev. Francis Mason, with her three children, has arrived in the Rosabella, with the intention of leaving them with her friends in this country, but will return herself in the same vessel, which will sail for Maulmein in about six weeks.

It will be recollect that the Rosabella sailed from this port on the 31st of Oct. last, with Messrs. Stevens, Stilson, and Brayton, and their wives, for Maulmein direct, which vessel arrived at that port after the remarkably short passage of 110 days. Nothing occurred on the passage to render it unpleasant excepting sea-sickness, and a gale which they experienced very soon after sailing, but on the contrary, every thing to make their passage pleasant, as we learn from the friends of Mr. Stevens, was done by the officers of the ship. Perhaps a vessel has never sailed from this port, or any other, that might be termed so emphatically a "Missionary Ship." Capt. Green and his first mate, Mr. Eaton, both being pious men, entered very fully into the feelings of the missionaries, and did all in their power for the spiritual good of all on board. Besides the regular services which were held on the Sabbath, they had morning and evening prayers, at which all on board attended—Capt. Green presiding, and he and his mate taking their part in connexion with the missionary brethren. Mr. Stevens also established a Bible-class among the sailors which assembled every Tuesday afternoon.

COMMUNICATIONS.

For the Christian Secretary.

NO. VIII.

Mr. Editor,
We come now, finally, to speak of the office and duties of *deacons*.

It has already been remarked in the preceding numbers, that the word rendered deacon, in our English version of the bible, is merely a transfer from the Greek *diakonos*,—sometimes rendered servant, but never means *menial servant*. It is sometimes rendered, servant of Christ, and in that sense embraces all persons converted to Christ. John xii.—26. If any man will (*diakone*) serve me, let him follow me: and where I am, there shall my (*diakonos*) servant be: if any man (diakone) serve me, him will my father honor.

The office of deacon was evidently one of great distinction. In Math. xxiii.—11, Christ says—He that is greatest among you, let him be your *diakonos*, your deacon, your servant. But as the word is so often in the New Testament rendered minister, meaning minister of the gospel, we proceed to notice more particularly, the passages in our English testament relating to the office of deacons.

1. It was evidently an officer in the church, with some duties distinct from that of bishop, presbyter, or elder, pastor or minister, all of which mean one and the same office. The fact that deacon was a distinct office, is clear from Acts 11th chap. and first six verses. It appears from this portion of scripture, that collections and disbursements of funds were made among the disciples and converts to Christianity, for the purpose of relieving poor widows in the church; and this troublesome business devolved upon the apostles, in addition to all their other ministerial labors.

The multitude added to the church was so great, that it became scarcely possible for the apostles to accomplish this part of the secular business, then devolving on them; at least without censure from either Grecian or Hebrew converts.

Some murmuring had already arisen among the former, that their widows were neglected, or did not receive an equal portion of the alms contributed for their benefit.

In order to avoid this complaint, the twelve apostles, (Mathias being one of them,) called together the disciples and exhibited to them the impropriety, that ministers of the gospel should be compelled to spend their time in the secular concerns of the church.

They (the 12,) therefore appointed seven men of honest report,

full of the *holy ghost and wisdom*, to take charge of this business.

The apostles prayed and laid their hands on them.

It is universally understood that these men were chosen, and set apart, or ordained *deacons*, and yet it is called a little surprising that they are never so called; but it is merely inferred from the original, "diakonos trapezae," to serve tables.

We afterward hear nothing of either of these deacons, except that Philip is found preaching the gospel very acceptably at Samaria, and Stephen,

full of the *holy ghost*, so confronts and confounds the Jews with his powerful sermon, (111 chap. of Acts,) that he is stoned to death, as the first martyr after the resurrection of Christ.

Some have supposed that the sect of the Nicolaitanes, originated from *Nicolas*, the last named of the seven, but this is mere conjecture, without the least authority.

Buck's Theological Dictionary says, "The office of deacons originally

was to serve tables, the *Lord's table*, the *minister's table*, and the *poor's table*: they took care

of the secular affairs of the church, received and

disbursed monies, kept the church's accounts, and provided every thing necessary for its temporal good. Thus while the bishop attended to the souls, the deacons attended the bodies of the people, the temporal interests of the church." Robinson's edition of Calmet says, "In the primitive institutions of Christianity, *diakonos*, deacon, attendant, &c., means one who collects and distributes alms to the poor; an overseer of the poor, an almoner." But from all the conduct of deacons mentioned in the New Testament, viz. that of Stephen and Philip, we may,

verited heathen, but say nothing of the *unconverted* millions. They tell of the many who have heard the gospel, but they do not mention the thousands who have never heard of an *Eternal God*. And indeed they cannot do this, for they have not sent out a sufficient number of missionaries to spy out the land. O! could the facts with regard to Burmah (the most favored mission on the globe)—could the facts with regard to supplying Burmah with missionaries, be spread out before the Christian community it would make them stand aghast. How great has been the joy and self-congratulation which has been felt upon the rescue of about 1000 souls here in this dark land,—but how few tears have been shed, how few sighs and prayers have gone up, for the thousands who have sunk to hell, since the publication of the gospel here, but who have never heard it. Moses in his wisdom could send out at least twelve men to spy out the land, intending to take it with his host. Not so the Christian church—She sends out a man to a nation—gives him the charge of thousands who he can never visit—and if some tens or a hundred are converted, they seem to think that the millennial morn is about to dawn upon the earth—infatuation! The host must come forth or the promised land will never be ours. The church are contributing of their substance; and pouring their offerings into the treasury, and then sitting down complacently sing,

"Waft, waft ye winds the story,
And you, ye waters roll!"

As though a full treasury and the winds and waters would perform the whole work.—Satan would be hurled from his throne and this revolted world brought back to its allegiance to its Maker. O my dear sisters, hell with its legions is smiling at this supineness. God seems to be solemly enquiring of the American churches 'whom shall we send and who will go for us.' And what will the church in Deep River reply? Will she say, as she can in truth, that she feels deeply for the salvation of the perishing heathen—that she has done much to support missionaries and that her aims and prayers are daily ascending the throne of the Almighty? And is there not a nobler offering yet remaining, is there not a number who cannot be content to offer their possessions and prayers merely, but long to give themselves—their entire all? I cannot resist the conviction that there are members in that church whose duty it is to reply to Heaven's question, 'Here am I, send me.' Who those individuals are, God and your consciences know, and a day of judgment will reveal it; when you will be called to give an account for the many souls that have perished through your neglect. Will you my dear sisters enter into your closets and seriously and solemnly enquire what the Lord would have each one to do? And if you come to the conclusion, that the Lord would have you labor at home, will you not devote part of your female prayer meeting to join us in this heathen land in praying the God of missions to raise up and send forth more missionaries? And instead of rejoicing over the few converts, mingle your tears with ours for the vast multitude, who are daily passing away, uncared for, to the regions of despair. O! I do hope I shall see some of you here yet, or if I shall not live to see you, that some from Deep River, will come and take my place when I am sleeping in the dust. But O! I must thank God and praise him to all eternity, that he has granted me the rich privilege of leading children to the Saviour and see him blessing them. Every child who has learned to read *scriptures*, God, and with two or three exceptions of small children, have been baptized. I know that we have made what the world would call great sacrifices of home, country, and religious privileges, &c., but they are not worthy to be compared with the joy that we feel in seeing the heathen turning to the Lord. No, nor the comforts of life which can be had in Maulmein can stay us there an hour, when it is practicable to be in the jungle.—While roaming these deserts it is not only our privilege to resemble our Master in going about and doing good—healing the sick, and preaching the gospel of the kingdom, but we resemble him in his fare. Judge then dear sisters how sweet the promise, 'Lo I am with you.' Since the first of December, Mr. Vinton has baptized 23, and the work is constantly going on. In consequence of the unsettled state of Burmah proper, robbers and robbers are many. We might sometimes think that our lives were in jeopardy, if we did not know we were immortal till our work was done. We therefore keep about our business, and God protects us.

It may here be inquired, why all this wisdom and this sanctity of heart and life, and this well regulated family were all required in deacons? Was it because they took the bread and wine at the Lord's supper, and distributed them in silence from the hand of the pastor, to the individuals of the church? a service which the most ignorant and unlettered child might do? Blot out this service from the labor of all the deacons in New-England, and what is there remaining that they may be? Is there not utterly a fault in this important subject existing in all our churches?

(The next number will conclude this subject.)

As ever yours,
AMICUS.

For the Christian Secretary.

DEEP RIVER, Aug. 5th, 1835.

Br. CUSHMAN,—Believing that the following letter just received, addressed to the sisters of the Deep River Baptist Church, from Sister Vinton, would be interesting to your readers, it is forwarded you for an insertion in the Secretary. H. WOOSTER.

Yours in the best of bonds,
C. H. VINTON.

For the Christian Secretary

If you think the following worthy of an insertion in your paper it is at your disposal.

SKETCH

OF THE HISTORY OF THE
First Baptist Church in Hartford.

The first Baptist Church in Hartford had its origin in the following manner. In the year 1789, "two or three Baptist brethren, and other friends," conferred on the expediency of establishing a church of the Baptist denomination in the city, and the proposition was received with favor. On the fifth of August the first baptism was administered. Sept. 7th, at 7 o'clock, A. M., a meeting was held at the dwelling house of Luther Savage, and it was then resolved to commence public worship on the Sabbath, as a Baptist congregation. Accordingly public services on that day were held in the dwelling house of John Bolles; commencing Oct. 18th, and during the ensuing season, a number of persons were "baptized on the personal profession of their faith in Christ." The Church was organized by a regularly called Council, March 23d, 1790. It then numbered sixteen. Prior and subsequent to their constitution, they were favored with the ministrations of neighboring ministers, particularly with the labors of Rev. John Winchell, and Rev. Adam Hamilton. The church experienced a succession of difficulties until 1796, which prevented them from acquiring strength.

In the winter of 1796, Rev. STEPHEN S. NELSON was invited to settle as pastor. June 15th, 1798, he was united with the church, and was by them recognized as their first pastor. The congregation was at first very small, but it soon increased to that degree, that the church proceeded to erect a meeting house, at the corner of Temple and Market-streets. The building is still standing, though it is now occupied for other purposes. In the year 1800, the Lord blessed them with a powerful revival of religion, and about 100 were added by baptism. The following year, Mr. N. receiving an invitation to settle at Mt. Pleasant, N. Y., was, at his request, dismissed.

For some years the church enjoyed the ministerial labors of Rev. DAVID BOLLES, of Ashford. At his own request, he was dismissed, and returned to Ashford, the place of his former residence.

In the year 1807, Rev. HENRY GREW, of Providence, R. I., was ordained pastor. Mr. Grew's ministry was blessed to the church, and a revival of religion ensued. Having imbibed sentiments differing from those entertained by the church, in the month of May, 1811, he publicly withdrew from them; the matter was finally adjusted by the Council which ordained him. Mr. G., refusing to comply with their recommendations, was separated from the church, by the act of the church.

The church was supplied principally, as they had been in years before occasionally, until the next settlement, by Dea. E. ROBINS, of this city, an unordained preacher.

Rev. ELISHA CUSHMAN, of Kingston, Mass., was ordained pastor, June 16th, 1813. It was through his instrumentality, chiefly, that the meeting house,

was for two months, and now they think they must make up lost time, and you know they never visit us, or do as much for us, after a revival, as they do at other times. At this time they saw me, wiped their eyes and stopped their conversation. Now, Isaac, I think they cannot do this, for they have not sent out a sufficient number of missionaries to spy out the land. O! could the facts with regard to Burmah (the most favored mission on the globe)—could the facts with regard to supplying Burmah with missionaries, be spread out before the Christian community it would make them stand aghast. How great has been the joy and self-congratulation which has been felt upon the rescue of about 1000 souls here in this dark land,—but how few tears have been shed, how few sighs and prayers have gone up, for the thousands who have sunk to hell, since the publication of the gospel here, but who have never heard it. Moses in his wisdom could send out at least twelve men to spy out the land, intending to take it with his host. Not so the Christian church—She sends out a man to a nation—gives him the charge of thousands who he can never visit—and if some tens or a hundred are converted, they seem to think that the millennial morn is about to dawn upon the earth—infatuation! The host must come forth or the promised land will never be ours. The church are contributing of their substance; and pouring their offerings into the treasury, and then sitting down complacently sing,

"Waft, waft ye winds the story,
And you, ye waters roll!"

As though a full treasury and the winds and waters

would perform the whole work.—Satan would be

hurled from his throne and this revolted world brought back to its allegiance to its Maker. O my dear sisters, hell with its legions is smiling at this supineness.

God seems to be solemly enquiring of the American churches 'whom shall we send and who will go for us.'

Some individuals and some churches seem to be the subjects of a kind of paroxysmal religion, which makes them very much engaged for a little season, and then you will hear no more of their religion for one, two, or perhaps three years, when they will have another religious paroxysm. These things ought not so to be—the Christian's life should be one consistent piece,

TR

THE CHRISTIAN SECRETARY.

which had become much out of repair, was put in a comfortable condition, and furnished with vestries, and a bell, the gift of Caleb Moore. During his ministry, there were three special revivals, besides additions every year.

Feb. 12th, 1822, the Church invited "Rev. HENRY JACKSON, of Providence, R. I., to accept the pastoral office, for one year, from the 1st of April, to which he answered in the affirmative. This invitation was extended in consequence of the health of the then pastor, which had been feeble for months previous. But as Mr. C. had measurably recovered his health before the period assigned for Mr. J. had arrived, Mr. J. at his request, was released from his obligation.

During the same year, Mr. Jackson, accepting the unanimous invitation of the 1st Baptist church at Charlestown, Mass., was settled as their pastor. Mr. Cushman resumed his pastoral labors. His health remained poor. Jan. 30th, 1825, from various reasons assigned, he tendered to the church his resignation, which was not accepted. Much feeling was elicited by this communication, and though there were many decidedly opposed to his resigning, yet he adhered to his original request, until, finally, it was referred to a mutual council, held March 30th, who in view of all the circumstances, advised the church to relinquish him as their pastor, which they did, accompanying their act with a letter of commendation, dated April 1st, 1825, expressive of their unfeigned respect, and affection, and desire for his future happiness and usefulness.

Rev. CYRUS P. GROSVENOR, of Petersham, Mass., was called to the pastoral office, August 30, 1825.—Mr. G. continued his ministry for one year. At the expiration of that period, he tendered his resignation, which was accepted. Subsequently, having received an invitation to settle as pastor of the First Baptist church, Boston, Mass., he was dismissed to that church.

The church was supplied for several months by the Rev. JOHN E. WESTON, of Reading, Mass. He was an affectionate, truly devoted, and very acceptable minister of Christ. His health was extremely feeble, so much so, as, in the opinion of the church would prevent him from discharging the multiplied duties of the pastor's office. He was settled afterwards in East Cambridge, Mass., and subsequently was drawn to Cambridge, in that State, while on his way to preach in Nashua. He was a man of God.

Rev. BARNAS SEARS, of Sandisfield, Mass., was invited May 19th, 1827, to become the pastor of the church. He was ordained July 11th. In the month of November, 1829, the church purchased a site on Main street, for a new meeting house, upon which their present house for public worship has been erected. Mr. S. performed the duties of the pastoral relation until March 1829, when, at his request, his resignation was accepted. He soon after was elected a professor at Hamilton Theological Seminary, N. York.

Rev. GUSTAVUS F. DAVIS, of South Reading Mass., having accepted the unanimous call of the church, given May 31, 1829, was installed pastor, July 29th. Mr. D. had been assisting in meetings during a revival of religion, which commenced in the spring, and was blessed in his efforts. The Rev. William Bently, of Wethersfield, II., was also a distinguished instrument of good in that revival. He has been like favored in other revivals among this people. He has been regarded by them a number of years, as a father in Israel, and, by his counsels and prayers, has greatly endeared himself in their affections and respect.

Oct. 6th, 1829, the church voted to erect their new house for worship. Mr. D. greatly forwarded that project. April 31st, 1830, he made an address at the laying of the corner stone. Its dimensions are, 81 ft. by 60 feet. March 23d, 1831, it was dedicated to Jehovah—Father, Son and Holy Ghost.

Sept. 15th, 1831, Caleb Moore, a member of the church, who had been heretofore a great benefactor to the church, deceased, leaving for their use a legacy of \$5000.

Lord's day, May 11th, 1834, several members commenced a new interest in the south part of the city, under the direction of the Rev. Henry Stanwood. A church was afterwards organized, of which he became the pastor. A meeting house was erected, corner of Main and Sheldon streets, by subscriptions from members of both churches, 67 ft. by 47 ft. It is due to Mr. Davis to remark, that no one did more to effect the establishment of this new body than he. Rev. Robert Turabull, of Detroit, Mich., is their present pastor.

Mr. Davis deceased while on a journey, in Boston, September 11, 1836, and his remains were brought to this city, accompanied by Rev. Henry Jackson, who, with some other ministering brethren, performed his funeral solemnities, in the meeting house, on the 13th. He left a widow and five children. Mr. D. died much lamented, in the 40th year of his age. He was a laborious, energetic, and faithful minister; possessed of great readiness and aptness on every occasion. He was instrumental of doing much good, and often, when there was no special attention in the congregation, he had the great pleasure of adding several to the church.

Rev. HENRY JACKSON, of Charlestown, Mass., accepted the unanimous invitation to the pastoral office, given Oct. 5th, 1836, and was installed Dec. 14th. A powerful and extensive revival of religion was enjoyed by this church, in connection with other churches in the city and town. It became powerful about the middle of January, 1830, and continued with deep interest more than three months. It was judged that not far from 1000 persons, in the place, became subjects of the work.

This church has had eight deacons; viz., John Bolles, Samuel Beckwith, Gurdon Robins, Joseph B. Gilbert, Jeremiah Brown, Waterman Roberts, Philemon Canfield, and Aaron Clapp.

John Bolles & Sam'l Beckwith were chosen about the time the church was constituted, 1790. The duties of their office were performed by them with great fidelity, until their death. Dea. Bolles was remarkably active in the cause, visiting almost constantly, especially during the latter part of his life, and was known throughout the city and region as the friend of man, and the sympathizer in every scene of sorrow within his knowledge. He was buried on the 19th of March, 1830, having used the office of a deacon well for forty years, and purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus."

Dea. Samuel Beckwith remained until September, 1833, when he also fell asleep, as is believed, in Jesus.

* Mr. Jackson, in consequence of the ill health of the Rev. Mr. Cushman, had supplied the pulpit during that winter.

Dea. Gurdon Robins was chosen to the office Jan. 20, 1814, and on removing to the South, Oct. 5, 1817, at his request he was dismissed by the church, and a vote of thanks was passed, "for the acceptable manner in which he had fulfilled the office," "commending him to the grace of God, which is able to continue his usefulness in Zion."

Dea. Joseph B. Gilbert was chosen Oct. 5, 1817.

Dea. Jeremiah Brown was elected March, 1822.

Dea. Waterman Roberts was chosen April 23, 1830. Oct. 17, 1834, he was dismissed with the members who formed the South Baptist Church, and of course ceased to perform the duties of his office this.

Dea. Philemon Canfield was elected May 27, 1836.

Dea. Aaron Clapp was chosen May 27, 1836.

Such is the imperfect state of the records for the first thirty years, the regular record for that time having been lost, it is impossible to exhibit an accurate statement of the additions.

The following is as accurate as the sources now remaining will furnish, viz.:

Original number, March 23, 1790, 16

Rev. S. S. Nelson, settled June, 1798, and resigned 1801. Added about 100

Rev. Henry Grew, settled autumn of 1807, and relinquished his charge May, 1811. Added 55

Rev. Elisha Cushman, settled June 16th, 1813, and resigned Jan. 30th, 1825. Added by baptism, 191

" by letter, 44

235

Rev. Cyrus P. Grosvenor, settled August 30th, 1825, and resigned autumn of 1826. Added 9

Rev. Barnas Sears, settled July 11th, 1827, and resigned March, 1829. Added 21

Rev. Gustavus F. Davis, settled July 29, 1829, and died Sept. 11th, 1836. Added by baptism, 195

" by letter, 64

269

Rev. Henry Jackson settled Dec. 1, 1836.

There have been added to July, 1838,

by baptism, 150

by letter, 30

Candidates for membership, 7

196

901

Original members of the Church, 16

Regular admissions by Pastors, 885

Added by those who were not Pastors, 56

957

Total number since Constitution, 957

Present number of members, 421

The present number would have been near 500, had not the Church made special effort to induce persons abroad, to remove their standing to Churches in the places where they reside, and otherwise lessened by the discipline of the body.

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 10, 1838.

NEW PUBLICATIONS.

MATERNAL LOVE:—Or letters addressed to a companion of her childhood. By a Mother, New York, John S. Taylor, 1838.

This is a very neat and well written little volume, its object is to expose the oversight of those mothers who send their infant children to some primary school, merely to relieve themselves from the care of them at home, without giving attention to a supervision of their government and instructions, or even taking the pains to enquire into the faculties of the persons to whom they commit the formation of their early impressions and habits.

SIMPLE SKETCHES.—By Rev. John Todd: Edited by J. Brace, Jr. Northampton. J. H. Butler, Philadelphia. W. Marshal & Co.—1838

These sketches appear to have been written on various occasions, and are now collected into a neat and entertaining volume which we doubt not will be found interesting to the Christian. Several of the numbers, in particular, are calculated to produce a very humble, and devout state of the mind.

HUDSON RIVER BAPTIST ASSOCIATION.—The twenty-third anniversary of this body was held in Brooklyn, N. Y. June 19th, 20th and 21st.

Seimmon by Br. B. Welch of Albany, from James 5: 20th. Br. S. H. Cone, Moderator, Br. J. West Clerk. Collection for the widow's fund \$48, 50: Number of Churches 43—46 ordained ministers, 14 Licentiates, 771 Baptised. Total 6625. Amount for aid to the funds of the N. Y. Baptist State Convention, \$1219.51. Besides lesser sums collected and appropriated for various benevolent objects. The returns passed were in the usual character of this enterprising and spirited body of Christian churches.

WASHINGTON COLLEGE.—The annual Commencement of Washington College was held in the Episcopal Church in this city, on Thursday, August 2d. The exercises were of a very interesting character, and creditable to the institution. The degree of A. B. was conferred upon twelve young gentlemen, the graduating class, viz. H. G. Brander, Petersburg, Va. J. C. Comstock, Hartford, C. W. Everest, Utica, C. Gillett, Granby, J. H. Harrison, Humeville, Pa. J. D. Moore, New York. C. Munson, Greenfield, N. Y. B. W. Stone, Hudson, N. Y. N. C. Stoughton, Troy, T. P. Tyler, Brattleborough, Vt. B. F. Watson, Philadelphia.

The degree of A. M. was conferred on the following, Alumni of the college—D. J. Capron, A. H. Cornish, S. G. Hitchcock, Warner Hoyt, C. H. Jones, E. M. Van Deuseen, and John Williams; and on T. S. Brownell, an Alumnus of Union College, Rev. N. S. Richardson, of Yale College, and Rev. S. Emery, of Harvard University. The honorary degree of A. M. was conferred on Mr. Laurent Clerc, of this city. Also that of D. D. on Rev. F. Holcomb, of Waterford, Rev. H. Potter, of Albany, and Rev. Isaac Boyle, of Boston.

An Oration on the Literature of the Bible, was delivered in the church at 4 o'clock, on Thursday afternoon, by Hon. A. H. Everett, of Boston; it was a splendid production—full of deep thought, rich image-

ry, and glowing eloquence. An oration by R. Rantoul, Jr. Esq. of Gloucester, Mass. and a Poem by Wm. J. Hamersley, Esq. of this city, were both delivered at the same place, on Wednesday afternoon, before the alumni of the college.

We understand that the class which is now to enter the college, is unusually large, and that the prospects of the institution are very encouraging.

WESLEYAN UNIVERSITY.—The annual commencement of this Institution took place at Middletown, on Wednesday, the 1st inst. The degree of A. B. was conferred upon 26 young men, graduates; and the degree of A. M. on several alumni of the institution, and others. The honorary degree of D. D. was conferred on Rev. H. B. Bascom, of Kentucky, and Rev. John Hannan, of England; and that of LL. D. on Rev. Ignatius A. Few, of Georgia. The institution is in a very prosperous condition—the candidates for admission numbering between fifty and sixty.

Philemon Canfield was elected May 27, 1836.

Dea. Aaron Clapp was chosen May 27, 1836.

Such is the imperfect state of the records for the first thirty years, the regular record for that time having been lost, it is impossible to exhibit an accurate statement of the additions.

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From the Baptist Register.

GREENWICH, N. Y., June 21, 1838.

Dear Bro. Beebe,

The Lord has been kind to this Zion, since I have been with them. I have baptized into her batch twenty-nine since the first of April, and several backsliders have been restored. Our congregation is good, and the field to be cultivated is extensive. I much need the prayers of my brethren and the presence of the Lord to sustain me in this ancient Zion. Here I have lived and died in the gospel harness the excellent Barber, after having labored upwards of forty years in this vineyard. I can see his grave from the window of my study, which warns me to be faithful unto death, if I would expect the blessing.

P. D. GILLETT.

From the Baptist Register.

MANLIUS, N. Y. July 10, 1838.

Mr. Editor,

During the last three months the church in this place has been favored with another pleasing and successful revival. Nearly forty have been baptized upon a profession of their faith, the majority of whom are in the morning of life. The last impenitent member of our regular choir of singers has been converted, and is now a member of the church. To God be all the glory.

D. BELLAMY.

The Proceedings of the Baptist Convention are ready for delivery at this Office.

MARRIED,

At Windsor, on the 25th ult. Mr. Ebenezer Lewis, to Miss Elizabeth Baker.

POETRY.

Selected for the Christian Secretary.

MONODY.

On ALBERT M. HALE, Merchant of Philadelphia, who was drowned in the surf at Cape May, July 14, 1838.—Mr. H. was formerly of this city.

Ah! gone so soon! So early from us fled
To the deep regions of the graveless dead?
Buried to us—nor yet to all inhum'd,
Save in some ocean coral grot entomb'd?
So suddenly! without one parting look?
Was't thy young soul its upward journey took?

The oak that yesterday ador'd the wood,
Where, king of trees, erect and proud it stood,
Gave of its falling signs; and bow'd and bent
Its topmost foliage to the element;
The avalanche, that leaps this hour its height,
Amid the horrors of antarctic night,
Shakes from its crust a sea of frozen pearls,
Ere to the vale its mountain top it hurls;
And e'en the lightning, in its earthward flash,
Curves its bright warning of the thunder's crash!
But 'twas not so with thee! That arm of thine
Gave from the bellow's top no falling sign;
And from thy voice no thunder-peal awoke,
When snow slip-like, the surges o'er thee broke.

Oh! HALE! hasth though but given thy watching
bride?

One last flood taken from the boomer tide—
A look—a tone—amid the crested swell
To bear that word of words to her: "Farwell!"
Could she have heard the cry of "Help!" and dash'd
The breaking waves when the low beach was bared,
And, sinking on thy bosom, to it clung,
Till with one knell both requiems were rung—
'Twere almost better than to see thee go
And come, and struggle in the ocean's flow,
Nor dream that Death was on thee! that his lair
Had pour'd out monsters on thy vitals there.

But vain the thought! presumptuous as vain!
And bootless to inurn thee from the main;

There shalt thou rest, and there thy form decay,
Till ocean's dead shall live, and ocean flee away.
Thy home was often there. In early days,
Sporting and antic in thy youthful plays,

The pealing surges of New England's cliffs
Have bade thee welcome in her boatmen's skiffs;
And scenes of peril, in such hours as those,
Ne'er to thy vision from the waters rose.

A broad upon them, as the deck thou strode,
While o'er their verge the leaping vessel rode,
Thy spirit swell'd within thee, and thine eye
Gleam'd in the glory of the stormy sky.

And when the tempest stirs the slender mast,
And lightning-glares play'd amid the blast!

When foaming mountains roll'd their tide of stars,
Like water craters bursting o'er their bars,

The shout broke forth and mingled with the gale;

And the stern far dared do no more than HALE.

Again we saw thee in the crowded Mart,
The bland of men—the generous of heart—

Constant as just—industrious as true—

He loved thee most, who best thy virtues knew:

And from the 'Change to where thy toils were done,

Her sires proclaim thee Traffic's noblest son.

In Learning's haunts—in pure Refinement's bowers.

Thy looks gave ardor to the gilded hours:

God's friends were thine—and in thy bosom glowed

Love for Religion's loveless abode.

Yes! gone so soon! Gone to us all art thou,

Man of the pale, and high, and open brow!

The ocean's breast shall rock his race of waves,

And Naiads chant to him in mystic caves;

New England's peaks lift up as wot of yore

Their rock-girt summits from the sounding shore;

Trade wheel her cars along, and Learning hers—

And God and men shall have their worshippers:

But thou art gone!

Wilmington, Del. 1838. C. W. D.

MISCELLANEOUS.

VIOLENCE TO LUNGS—PREMATURE DEATH.

Mr. Editor:—Among the various faults of the ministry in the present age, there is one, though far from being the greatest, on which my own and other minds have for some time been laboring, and which I would now mention rather than greater ones, because so much more easily disposed of, or put away. I here allude to the disease and premature death of which too many of our good brethren in the church and ministry have been exposing themselves in public speaking and prayer, in these days of special and protracted efforts for the revival of religion and the conversion of souls. Perhaps nothing is more clear than that the undue and continual taxation of the lungs to put forth more effort in speaking than they are constitutionally made to endure, has a direct tendency to the dissolution of the body. And it will not probably be questioned by public speakers generally that disease and death have been making more or less havoc in the ranks of the clergy, and are still doing it from this very cause.—By no means would I say aught against the spiritual zeal of those most faulty in the over-exertion of the vital powers of their bodies as they no doubt have too much cause to mourn the want of more than they usually exercise.

I am well aware of a common argument designed to give countenance to this alleged fault, which is, that "it is better to wear out than to rust out." The fact stated in the argument is granted, while it is understood to furnish but a lame argument in its application; for surely, it does not prove that the servants of Jesus Christ, may do better, knowingly to prostrate their health, and cut their labors and their lives suddenly off, by doing violence to their vital functions in speaking, than to take some other course in their labors, by which they might, perhaps, work four times, or ten times as long as in the former case. Were there no other way to manifest sincerity and earnestness for Christ's sake, and the gospel's than by suddenly laying down our lives, we should unquestionably be willing to do so. But when it is recollect that Paul could uniformly, and did for a long time, preach the gospel, "with the demonstration of the spirit, and with power, 'tis his bodily presence was weak, and his speech contemptible" it must appear that the fulness of the Holy Ghost, which all of us ought to have, with the holy word dwelling richly and abundantly in us, which would not willingly rend our vital organs, would answer far better in the dispensation of the word of life than any thing else, where these essentials are wanting.

It was well said of a certain preacher, that his people watched him carefully during the week, to learn the meaning or power of his preaching on the Sabbath; and it was well said by the Lord Jesus, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Many, it is believed, especially in the days of primitive Christianity, have so done and realized its blessed results in the saving of saints, and others might as well do so now, with the same spirit and word of testimony, in the preservation of their lives to old age.

N. Y. Evangelist.

INFLUENCE OF FACTORIES.

The New Hampshire Medical Society held its annual meeting in this town on the 5th and 6th of June, at which time the important subject heading this article was taken up, as will be seen from the following extract from their records.—

"A highly interesting report was read by Professor Mussey, upon the influence exerted in our manufacturing establishments, upon the operatives in them, as regards their health, morals and religion. This subject has been under the investigation of committee, of which Dr. Mussey was chairman, for two years past, and much valuable information was obtained on the subject. It is expected the report will be published, in which it will be seen why so many of our daughters who leave their homes in health and vigor, so soon return pale and sickly to sink into a youthful and untimely grave!"

This is a subject that should interest the public generally, and we hope the report will soon be published and widely circulated.—N. H. Baptist Register.

HOLY LIVING.

In one of the back towns in Massachusetts a few years since, there was a man who took the Investigator, (Abner Kneeland's infidel paper,) and set himself up as an avowed infidel. He argued with, and as he thought, refuted all the Christians in the place. But there was one old professor in the village, who would not debate with him. He spoke of the unspeakable love of Christ; of the preciousness of a good hope; of the comfort it afforded him. His conduct worried his sceptical neighbor. For all the rest he cared not a whit; but that old man—he thought about him most of the time—something harrowed up his mind so, he could not rest. And so great was the trouble this old man caused him, that it led him to reflect, repent, and believe on Christ. When he came into conference to relate his experience, anterior to uniting with the church, he pointed to the hoary-headed member, and exclaimed, 'the life of that man slew me.'

The power of holy living is great. May the Lord multiply 'living epistles' read and savingly known to many.—Zion's Advocate.

The dwelling-house of Mr. James Nichols, of Edmonds, was struck with lightning last week, while the inmates were at dinner; five persons were at the table, all of whom were struck senseless. In about an hour, as they judged, from the time they came into the house, they began to revive. On looking around, they found the fluid had killed a dog and cat, which were under the table from which they had been eating—set on fire an umbrella in the room, which was still smoking—passed into every room of the house, and taking a piece of the sill of the house out, where some repairs had been going on.—Eastport Sentinel.

An infidel paper at Cleaveland advertises for an apprentice, and remarks that it does not want an irresponsible one, as it has had 'irresponsible ones enough.' There is no doubt of that. But the worst of it is, that you will never have any other than 'irresponsible ones' so long as you imbue their minds with the corrupt and soul destroying doctrines which you promulgate. Infidelity is the prime minister of dishonesty, fraud and licentiousness; and if its doctrines were generally adopted all mankind would be 'irresponsible.' A contempt for the religion of Jesus Christ, and a disposition to ridicule the pure and holy morality of the word of God, is generally the index of a corrupt and dishonest mind. If the publisher of the paper in question really wishes to obtain an honest boy, he may accomplish his end by going into the bosom of some pious family, or selecting from among the flowers cultured in those nurseries of piety, the Sabbath School; but he will never find one in the bacchanalian haunts which infidelity creates and sanctions.—Rochester Democrat.

A late law of Congress provides, that the widows of those who were in the revolutionary army, and who were married before January, 1794, and are now widows, shall receive a pension for five years from March 4th, 1836, equal to the pay or pension to which their husbands would have been entitled, if living, under the act of 7th June, 1832.

The Duke of Sussex and the Bible.—To a deputation of Dissenters who waited on His Royal Highness, in London, he thus expressed himself: "Gentlemen, I am now 65 years old, 35 years of these I have spent in indisposition. Gentlemen, that sober man, that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning alone to read two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will in some measure become inspired by it." His Highness' Biblical Library contains 1500 Bibles in different tongues and editions, and estimated to be worth 40,000, to 50,000.

Religious Education.—Parents are bound to employ no instructor who will not educate their children religiously. To commit children to the care of irreligious persons, is to commit lambs to the care of wolves—No sober man can lay his hand on his breast, when he has placed his children under the guidance of an irreligious teacher, and say, that he has done his duty, or feel himself innocent of the blood of his child. No man will be able, without confusion of face, to recount this part of his conduct before the bar of the final judge.—President Dwight.

CHEEVER'S LATIN ACCIDENTE.

An Elementary Grammar for Beginners in the study of the Latin Language; compiled by Ezekiel Cheever, who was seventy years a teacher of Latin; and used in the schools in this country for more than a hundred and fifty years, previous to the close of the last century. Carefully revised, corrected, and stereotyped. Boston, 1838.

This Work has the following recommendation from Hon. Josiah Quincy, L. L. D., President of Harvard University.

MESSRS. WILLARD BADGER AND OTHERS,

GENTLEMEN.—You ask my opinion of Cheever's Accidence, with reference to its republication. I have little acquaintance with the elementary books which have taken its place in our schools, and mean not to be understood as speaking by way of comparison. A work which was used for more than a century, in the schools of New England, as the first elementary book for learners of the Latin language; which held its place, in some of the most eminent of those schools, nearly, if not quite, to the end of the last century; which has passed through, at least, twenty editions in this country; which was the subject of the successive labor and improvement of a man, who spent seventy years in the business of instruction, and whose fame is second to that of no schoolmaster.

"A highly interesting report was read by Professor Mussey, upon the influence exerted in our manufacturing establishments, upon the operatives in them, as regards their health, morals and religion. This subject has been under the investigation of committee, of which Dr. Mussey was chairman, for two years past, and much valuable information was obtained on the subject. It is expected the report will be published, in which it will be seen why so many of our daughters who leave their homes in health and vigor, so soon return pale and sickly to sink into a youthful and untimely grave!"

This is a subject that should interest the public generally, and we hope the report will soon be published and widely circulated.—N. H. Baptist Register.

Very respectfully, I am your obedient servant,

JOSIAH QUINCY,

Cambridge, 20th Dec., 1837.

Also, from the following gentlemen:—Benjamin Shurtleff, A. M., M. D.—Hon. Benjamin Abbott, L. L. D., Principal of Phillips Exeter Academy.—Hon. John Pickering, L. L. D.—Samuel Walker, Esq.—Rev. Nathaniel Thayer, D. D.—Rev. Thaddeus M. Harris, D. D.—Hon. John Davis, LL. D.—Hon. Benjamin Whitman, A. M.—Rev. Ezra Ripley, D. D.—Rev. Palmer Dyer, A. M.—Hon. Alden Bradford, A. M., S. H. S., formerly a Tutor at Harvard University,—since Secretary of the Commonwealth of Massachusetts.—Hon. Nahum Mitchell, A. M. S. H.—Hon. George Blake, A. M., A. A. S.

DA. COTTON MATHER, in "An Historical Introduction" to his funeral sermon upon Mr. Ezekiel Cheever, after learned remarks on grammarians and schoolmasters, gives the following account of his own revered preceptor:

"We generally concur in acknowledging that New England has never known a better. I am sure I have as much reason to appear for him as ever Crito had for his master Socrates. The short history of his long usefulness is to be comprised in the ensuing articles."

"He was born in London many years before the birth of New England. It was January 25th, 1614. He arrived in this country in June, 1637, with the rest of those good men, who sought a peaceful secession in an American wilderness, for the pure evangelical and instituted worship of our great Redeemer, to which he kept a strict adherence all his days. He then sojourned first, a little while, part of a year, at Boston; so that at Boston he both commenced and concluded his American race. His holy life was a married life. He died in Boston, August 21st, 1709, in the ninety-fourth year of his age; after he had been a skillful, painful, faithful schoolmaster for seventy years; and had the singular favor of Heaven, that though he had usefully spent his life among children, yet he had not become twice a child, but held his abilities, with his usefulness, in an unusual degree, to the very last."

In the SERMONS, Dr. Mather says, "It was noted, that, when scholars came to be admitted into the College, they who came from the Cheeverian education, were generally the most unexceptionable. He flourished so long in the great work of bringing our sons to be men, that it gave him an opportunity to send forth many Bezoards and Aholias for the service of the tabernacle, and men fitted for all good employments. He that was my master seven and thirty years ago, was a master to many of my betters no less than seventy years ago; so long ago, that I must even mention my father's tutor for one of them."

"He lived as a master the term which has been, for three thousand years, assigned for the life of man; he continued to the ninety-fourth year of his age,—his intellectual force as little abated as his natural."

In a poetical "Essay" on his memory, Dr. M. ascribes the learning of New England to him and to Corlet, another eminent schoolmaster, who taught the grammar school in Cambridge for many years, and who is celebrated in the Magnalia:

"Tis Corlet's pains, and Cheever's, we must own,

That thou, New England, art Scythia grown."

The above work may be had Wholesale and Retail by the subscribers.—Sole agents for Connecticut.

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June 9, 1838.

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Clark's Lectures to Young People.

July 13.

13.

W. S. CRANE,
DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmley, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryant.

March 31st, 1838.

12.

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Merino and fig'd Cashmere Shawls,